

C. Z. Gordon

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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FOR THE GOSPEL MESSENGER.

SERMON NO. XVII.

A Sermon, composed for the Fast-day on the 21st February, 1812, in consequence of the Earthquakes, that were felt in the latter part of 1811, and in the beginning of 1812.

NAHUM i. 3, 4, 5.

"The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry. Bashan languisheth, and Carmel, the flower of Lebanon languisheth. The mountains quake at him, and the earth is burnt at his presence, yea the world and all that dwell therein."

TERRIBLE appearances in nature make a different impression, and produce a different effect, on different minds and characters. The infidel, who denies the existence and agency of a supreme intelligent cause in the creation and preservation of the universe; the fool, who saith in his heart, There is no God, will tremble, whilst the earth is in convulsive agitation, while flashes of lightning cross the atmosphere, whilst peals of thunder stun his ear, whilst a dark cloud portends an approaching storm, or whilst the whirlwind is making its destructive passage through the city and forest, prostrating houses and uprooting trees. In the moment of danger he will believe. But no sooner hath the fury of the elements abated, and his apprehension of danger subsided, than he is daring and perverse enough to ridicule his sudden consternation, to return to his former skepticism and levity, to resume his wonted dissipations, and thus to frustrate the momentary impression, which the awful scenes had made on his heart.

A superstitious mind will ascribe these commotions of nature to imaginary and supernatural causes, perhaps to the agency of an evil spirit, or to the magic power of a malignant demon; it will resort to the most preposterous and foolish expedients, to avert danger, to break the spell, or to counteract the influence of these visionary beings.

The philosopher and naturalist will endeavour to explore the nature, and to explain the causes, of these phenomena; they will take a comprehensive view of the system of the world and the construction of the globe; they will observe "how system into system runs; how worlds on worlds compose one universe;" they will reflect on the properties of matter, on the action and re-action of different bodies; they will compare former events with those that now take place; from that which hath happened, they will infer what may come to pass; they will call to their aid experiments, observations, calculations, in order to ascertain the operations which brought about these appearances, to penetrate into the hidden recesses of them, to compute their extent,

to conjecture their probable results, and to discover some means to avert the dangers which they menace.

An enlightened christian, who with an inquiring mind and cultivated intellect combines a heart full of reverence and godly fear, will not only examine the immediate causes, which give rise to terrible appearances in nature; he will not only consider their physical properties and effects on the material world, but he will lift up his mind, and fix his thoughts on Him, who is the supreme author and final cause of all things, who sends out his arrows and casts forth lightning, who comes flying upon the wings of the wind, at whose command the earth trembles and shakes, and the very foundations of the hills are removed. The war of the elements and the convulsions of nature will teach him the most instructive and salutary lessons, they will remind him of the precarious tenure of his life, of the uncertainty of all earthly possessions, and of the vanity of worldly pleasures. From his trust in God he will derive courage, and from the source of piety draw consolation, amidst the general consternation which these terrible spectacles will naturally excite.

Friends and brethren! Our country hath lately been visited with several dreadful calamities, proceeding from the tumult of the elements. We have seen the power of God displayed in the whirlwind and in the storm; a part of our city hath been laid waste by a tornado, that passed through it; many lives have been lost on the ocean; we have been visited of the Lord of Hosts with thunder and with earthquake, and great noise, with storm and tempest and the flame of devouring fire. A number of fellow citizens have found their death in the house of festivity and mirth; and that spot, which was formerly devoted to amusement and gaiety, contains now the mingled ashes of the unfortunate victims, that fell a prey to the violence of the flames, and tells the tale of wo, that befell the city of Richmond.

We are now assembled to humble ourselves before the Most High, to supplicate his mercy, and to implore him to grant us his protection and succour, to avert from us the calamities and dangers, which threaten to overwhelm us. Let us, then, my brethren, seriously and devoutly inquire, in what light christians ought to contemplate, and how they ought to improve, the visitations of God in the rage of the elements of nature, and amidst the most awful and terrible appearances.

——— "Great God of wonders!
Thy ways admit no blemish; none I find,
Not one, to soften censure's hardy crime:
Not one, to palliate peevish grief's complaint.*

Supreme!

For all I bless Thee; most for the severe:
It thunders;—but it thunders to preserve;
It strengthens what it strikes; its wholesome dread
Averts the dreaded pain; its hideous groans
Join heav'n's sweet hallelujahs in thy praise.
Great source of good alone! How kind in all!
In vengeance kind!
In thy world material, mighty mind!
Not that alone, which solaces and shines,
The rough and gloomy challenges our praise,
The winter is as needful as the spring;
The thunder as the sun; a stagnate mass
Of vapours breeds a pestilential air:
No more propitious is the gentle breeze

To nature's health, than purifying storms.
 The dread volcano ministers to good:
 Its smother'd flames might undermine the world.
 Loud Ætnas fulminate in love to man;
 Comets good omens are, when duly scann'd,
 And, in their use, Eclipses learn to shine.
 Man is responsible for ills received;
 Those, we call wretched, are a chosen band,
 Compell'd to refuge in the right for peace.
 Amid my list of blessings infinite
 Stand this the foremost: that my heart has bled,
 Is heaven's last effort of good will to man:
 When pain can't bless, heaven quits us in despair."

NIGHT THOUGHTS.

Terrible appearances of nature are the work of God, and appointed for the wisest and most gracious purposes. They operate now and then as partial evils, but are essential to the preservation of the universe, and produce in the end infinitely more good, than they do damage.

The world is an immense and magnificent edifice, most fitly framed together, and most skilfully compacted; a vast machine, in which one wheel impels the other, and one power supports the other. The co-operation of such various and complicated causes will now and then produce effects, which alarm our senses and appal our hearts, which perhaps even produce some partial injury, and destroy the lives of a few individuals. But the very commotions, which they excite, are eminently beneficial, and essential to the preservation and welfare of the whole. They proceed from principles, the agency of which gives life, health, vigour and sustenance to myriads of animated beings, clothes our earth with beauty, and furnishes the materials for the comforts of our lives, and for scientific improvements.

Fire, electricity, air, water, which generally produce the terrible convulsions of nature, form component parts of our globe and atmosphere; their functions are so constant and so essential to the preservation of the world and to our subsistence and comforts, that it appears needless, either to prove their necessity, or to explain their utility. It is true, these powerful engines of nature will now and then come into violent agitation. The fire may burst its bounds, and consume our dwellings; the electric fluid may descend in vivid flashes of lightning, and scatter and destroy whatever opposes its passage. Whirlwinds, tornadoes, storms and hurricanes may in their rapid progress demolish buildings, and lay waste fields and plantations; a hail-storm may in a moment blast the labour of the husbandman, and convert blooming gardens and verdant meadows into a gloomy desert. The waters may overflow their channels, break their dykes, and deluge the land; the flood may overwhelm the dwellings of men, and sweep away their substance. Who hath not heard of the destructive power of earthquakes, who hath not been alarmed at the frequent concussions of the earth, which we have recently experienced? But all these phenomena, terrible as they may be, proceed from causes infinitely wise and eminently beneficial; they are ordained by God for the most gracious purposes. Their injurious effects are generally confined within a small compass; but the good, which they produce, is of great extent, and of inconceivable magnitude. What would become of the animated creation, if the insalubrious and suffocating vapours, wherewith the atmosphere is overcharged after a series of sultry summer days, were not dis-

persed by lightning, and the air thereby purified and refrigerated? What would become of the vegetable world, if after long droughts the parched soil were not refreshed by showers, that arise from the ocean and bring the desired rain? Let it be so, that these clouds send down hail; is it not better, that a part of the harvest should be beaten down by hail, than that the whole increase of the land should perish from lack of moisture? Let it be so, that individuals lose their lives by lightning and tempest; is it not better, that a few should suffer, than that the whole earth should be turned into a hospital by obnoxious vapours, which they dissipate? Frequently too the earth is shaken, and its bowels are convulsed, to become more settled, to gain greater consistency, and to acquire new solidity and firmness. By the shocks, which put the earth into a tremulous agitation, the subterraneous fire, and ignited vapours, which are pent up in the lower regions of our globe, are gradually emitted, which, if they could find no vent, but were suffered to amass, would at last burst the earth with an irresistible force, scatter it into atoms, or involve it in a general conflagration. The mercy of God is likewise, on these awful occasions, visibly displayed by those forewarnings, which are generally given, before the sad catastrophe takes place, or nature undergoes a violent revolution. The black thick cloud, which overcasts the firmament and darkens the horizon, forbodes the impending tempest; it informs the experienced mariner of his danger, it acts as a counsellor, advising him to take in the sail, and to prepare his vessel to outride the storm and brave the violence of the waves. The menacing attitude of the skies serves as an omen of the approaching thunder-storm, and induces the prudent and timid, to remove those objects, which might attract the fiery fluid, and to take refuge in such places, as are less exposed to the danger of being struck by lightning. The gradual swell of the rivers, and the progressive increase of the waters afford an opportunity to men and to cattle, of making their escape to a neighbouring hill or mountain. The rumbling noise, that precedes tornadoes and earthquakes, the roaring of the sea and the violent agitation of the waters, will in many instances induce people to adopt cautionary measures, and to save their lives by taking a timely flight, or by a successful retreat from the scene of havoc. Moreover, the providence of God in his infinite mercy over all his works, hath made different regulations, and devised various and effective means, to lessen the calamities, to abate the violence, and to circumscribe the extent, of these terrible commotions of nature. He hath taught men, to conduct the flash of lightning, and to raise banks against the irruption of waters; He hath enabled man to construct instruments, calculated to arrest the progress of the flames and to assuage their fury; He hath created volcanoes, and opened large furnaces, which from the profundities and cavities of the earth disgorge combustible matter, by their heat expand the air, and by their eruptions prevent frequent repetitions of earthquakes. It may not be improper to observe in this place, that these violent revolutions of nature are generally of a short duration, and that the war of the elements is always succeeded by a lasting peace, and by a more perfect order. Even death, occasioned by these awful events, horrid as it may appear, is less painful than is commonly supposed,—it is usually as easy as it is sudden.

From these remarks it is evident, that our God, when he displays his power in the most awful manner, when he appears clothed in vengeance and arrayed in terrors, is still a God of mercy and loving kindness. Think not, there-

fore, my brethren, that reflections of this kind are not appropriate to the solemnity of the present day, on which we have assembled to humble ourselves before God, to acknowledge our unworthiness before him, and to implore him, that he may be pleased to avert from us and from our brethren on earth those dangers, which the war of the elements menaces, and those punishments, which we truly deserve. We owe it to the supreme Ruler of the universe, whilst we are overawed by the terrible display of his power, to proclaim his wisdom and to praise his goodness. That humiliation alone pleases the Lord, which is not the sole offspring of fear, but which is founded on the conviction, that the ways of the Lord are without blemish, and that whatever he ordaineth is right. It is our great prerogative as christians, not to tremble before God with a slavish fear, but under every circumstance of our lives to look up unto him as our Father in Christ, with confidence and hope. Serious and devout reflections on God's wisdom and mercy, as being constantly blended with the exercise of his omnipotence, will alone enable us, to maintain that intrepid and undaunted spirit, which is so strongly recommended by the gospel, and instil into our souls that filial submission to the Divine will, and that cheerful resignation to the ways of providence, by which we imitate the pattern of Christ in the hour of danger and affliction, and are ready to say with him: "Father! not my will but thine be done." When "the earth reels to and fro like a drunkard," when the Most High utters his voice from heaven, when deep calleth unto deep at the noise of his waterspouts, and waves and billows threaten to overwhelm the land; when the flames devour our substance and consume our dwellings, when nature itself seems ready to dissolve, and the elements to melt, what can more effectually secure us against despondency, and afford us better consolation, than the belief, that the Lord is in the whirlwind, in the tempest, and in the earthquake, and that the clouds are the dust of his feet. When our senses are terrified by the awful spectacle of convulsed nature, what is more calculated to support our drooping spirits than the conviction, that these frightful phenomena are brought about by God for the wisest and most gracious purposes, and that the conflict of the elements will, under his direction, finally terminate in tranquillity and order? Should we even be marked out by the wisdom and inscrutable will of the Almighty, to sustain calamitous losses by these convulsions of nature, or to fall as victims, what will have a stronger tendency to reconcile us to our fate, than confidence in the unerring wisdom of God, than trust in his infinite mercy, than the conviction, that by the same event, which proves fatal to us, myriads of living creatures are benefited, and multitudes of men are saved? Let us, then, my brethren, come before the Lord, humbly sensible of our entire dependence on him! Let us acknowledge, that we are but dust and ashes, frail and weak creatures; that without the protection and support of the Almighty, we could not subsist for a moment, but would instantly perish, if he withdrew from us his shielding arm! Let us be solemnly impressed by the awful manifestation of his omnipotence, which it hath pleased him to exhibit to us in storms, in earthquakes, and in fire; but at the same time let us remember, that the power of the Almighty is directed by infinite wisdom, and blended with incomprehensible mercy! Let our awe of the supreme Governor of the world be ennobled by a steadfast confidence in his goodness, and hallowed and purified by the flame of the most ardent love of our heavenly Father and kindest Friend and Benefactor! When the

infidel trembles and is without hope, when the profligate slaves of vice are abandoned to despair, when "death is come up into our windows, and is entered into our palaces," when the enraged elements seem to have conspired for our destruction and ruin, we will always keep in mind the wise and gracious designs, which the Ruler of the universe intends to accomplish by ordaining these events; faith shall triumph over the shock of nature. Inspired by faith with fortitude, and armed with patience and resignation, we will commit all our concerns unto God, commend our spirits into his hands, saying, Is the hand of the Lord shortened at all, that it cannot redeem? Or hath he no power to deliver? And though it should not please him to deliver us, still we will trust in him, and the world shall know that he is our God, and that we worship no other God, but him. He is our refuge and strength, a very present help in time of trouble: for the mountains shall depart, and the hills be removed, but his kindness shall not depart from us, neither shall the covenant of his love be removed. We are persuaded, that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. When we view the awful visitations of God in this light, when we consider them as manifestations of his sovereign power, guided by infinite wisdom, and blended with mercy, they can scarcely fail to produce those moral effects and to make those salutary impressions on our minds, which are designed by the Governor of the world.

(TO BE CONCLUDED.)

FOR THE GOSPEL MESSENGER.

PRACTICAL ILLUSTRATION OF PROVERBS XI. 24.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." *Prov. xi. 24.*

THIS maxim will not readily gain admission into the hearts of mankind. All men admire the wisdom, but few are willing to practise the precepts of Solomon. This adage in particular their supposed interest will induce them to reject. How hardly shall they that have riches enter into the kingdom of God! Few of those who are rich in this world can believe that he who takes much from his own stores, and supplies therewith the necessities of the poor and needy, is really multiplying his own resources. This is a degree of faith in the operations of divine providence, and in the literal sense of the sacred word, which very few, even among christians, can bring their minds to entertain. They consider such notions as delusions of the mind, which may amuse the fancies of the weak; but can never influence sober and reflecting people. Most men are apt to think that Charity must impair rather than increase an estate; yet such is the constant declaration of the scriptures. "The liberal soul shall be made fat, and he that watereth shall be watered also himself; he that soweth sparingly, shall reap sparingly, and he who soweth bountifully shall reap bountifully." These words lead the reflecting mind to consider the analogy which exists between charity and husbandry. The farmer commits a part of his corn to the earth, knowing that it will ap-

pear to decay; but that after many days, through the divine blessing according to the usual economy of nature, it will germinate, and in the season of harvest, yield him an abundant return. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him. God will bless him with increase. Let not the merciful man doubt his blessings on his benevolent deeds. God has promised to multiply the resources of the liberal, and he will not fail to make his promise good. He is the fountain of all plenty, and the sole disposer of all events. He makes the stormy wind to blow, and rules the raging of the sea. Distrust not, therefore, his blessing. For God is able to make all grace (charity) abound towards you, that ye always having all sufficiency may abound (have plenty) to every good work.

It is now purposed to illustrate these remarks in the charitable conduct of the pious and learned Dr. Hammond. The success which attended him, though profusely liberal, will justify the declarations of the sacred volume, and may unbind the closed hands of the covetous, by showing them that the observance of charity does not really impair, but increase the means of the bountiful. It is thought and hoped, that an historical illustration of this truth may induce others to try the experiment, under the full persuasion that they will find that their barrel of meal will not waste, nor their cruse of oil fail. It is believed that actual occurrences will more effectually influence persons to a liberal distribution of the good things of this world, than all the just reasoning which can be addressed to their understandings.

The facts are taken from a life of Dr. Hammond, written by Bishop Fell, and printed in 1662. The words are not always literally transcribed; but they are, in many places, changed to adapt them to the taste of the present age. Some parts not deemed essential are left out. The arrangement is also at times different from the original.

"Misery and want, wherever he [Dr. Hammond] met with them, sufficiently endeared the object. His alms were as exuberant as his love; and in calamities, to the exigence he never was a stranger, whatever he might be to the man that suffered.

"To leave himself without any motive to resist or slight the opportunities of giving, he set apart the tenth of all his income. In this decimation of his income he was strictly punctual. He commonly computed and separated the poor man's share immediately. To this share he added every week five shillings, at a time when he had no visible means or almost possibility of supply. When he relieved the wants of any therefore, he did not impoverish himself. He had the pleasure of giving, and relieved himself from the trouble of taking care of another's money. In the distribution of these sums he was religiously careful. If he happened at any time to be in doubt whether he had set apart his charitable proportions, he always passed sentence against himself, preferring to run the hazard of paying the same debt twice, rather than to incur the possibility of not having done it once. His poor man's bag had so many mouths, and those so often opened, that it frequently became quite empty: but this circumstance never diverted him from relieving any that appeared in need: for on such occasions he chose to give in more liberal proportions than at others.

"Instead of hiding his face from the poor, it was his practice to seek them

out. Those persons, whom he trusted with his charity, seldom had recourse to him, but he would make inquiry for new pensioners.

"Now if inquiry be made into the stock and fountain which were to supply these various demands, it was at one time barely three hundred pounds.

"But with all this disproportion of expense unto revenue, the Doctor daily improved in his estate, and grew in spite of his liberality rich: at the time of his death his income was about fifteen hundred pounds. This fact, after a very deliberate and strict inquiry, could not be satisfactorily accounted for. It appeared strange even to the Doctor himself; he often professed to wonder at it. For his revenue in evil times by being scattered grew upon him: while those who had great ones, by griping made them less and grew stark beggars."

In Dr. Hammond, therefore, the words of Solomon, which have been prefixed to these remarks, were literally fulfilled: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Let the rich lay these things to heart, and may the example of this pious and charitable man excite others to imitate him. His conduct had this effect in his own days. In the same life it is related that Dr. Potter, Dean of Worcester, was induced by a sermon, which he heard Dr. Hammond preach, to observe the same degrees of charity, with the same fortunate result. The Dean was hospitable in his entertainment, and profuse in his liberality; he had also a large family to support and maintain: but still he grew rich. To a person expressing his surprise at his prosperity, he said, that several years before he happened to be present at a sermon, where the preacher, recommending the duty of alms and plentiful giving, assured his auditory that that was the most certain way to compass riches: he, moved therewith, thenceforward resolved diligently to follow the counsel and expect the issue: which was such as now created such wonder. P.

FOR THE GOSPEL MESSENGER.

CATHOLIC CLAIMS.

THE following moderate and liberal sentiments, with which the Editors of the Quarterly Review conclude a most interesting and instructive article in the 65th No. of their work, entitled, "the Reformation in England," may be read with interest by many who may not have leisure or opportunity to peruse the article itself.

"From the accession of Elizabeth to the present moment, the Roman Catholics have been divided into two parties; the one, who, with some sacrifice of their religious consistency, have held the tenets of their church in moderation and candour, who have possessed so much of English loyalty, and patriotism, as divested their divided allegiance of half its danger, and too much real christian spirit to push the principles of intolerance to extremity: the other, who have adhered to the old Popish doctrines in all their uncompromising bigotry. To these doctrines no concession can safely be made, with these men no hearty or profitable union can be effected. If then the Roman Catholics hope to obtain further concessions either from the wisdom of parliament, or what is of more importance, from the feelings of the people,

they must effectually put down the bigots among themselves. Every attempt to delude, either by exaggerating their grievances, or disguising their opinions; every endeavour to intimidate by the display of their strength, will be inevitably connected in the public mind with the insincerity and restless ambition of the ultra Romanists. The loyal, therefore, and the wise must set themselves apart, and make themselves heard above the clamour of the intemperate and ignorant; they must discountenance and endeavour to suppress the wretched ribaldry now circulated, insulting to the Protestants and disgraceful to themselves; they must disclaim the hollow and unworthy league formed with the radical and atheistical part of the public press; they must prevent their bishops from appearing one day in the character of virulent pamphleteers, and the next as dignified prelates; they must discountenance, above all, rancorous abuse of their adversaries. On the other hand, we most earnestly deprecate in their opponents any thing like a tone of triumph, the encouragement of uncharitable feelings, or the excitation of popular clamour. Acting as they do, upon a defined principle, and appealing to history, to reason, and the human heart, in justification of their apprehensions, they must repel the charge of bigotry with silent contempt. But they should be the last not to allow the difficulty of the question, the last to deny that the legislative disqualification, however narrow, of any class of British subjects, is, though a necessary, not the less a serious evil. For ourselves, we comprehend the reasons upon which they mistrust any security which has yet been offered in lieu of those provided for us by our forefathers; but we do not comprehend how any considerate christian, any one who duly prizes civil and religious freedom, can find matter for exultation in that issue of the contest, which only proves that in the opinion of our legislature a large portion of our fellow subjects are still too much enslaved to the dangerous doctrines of their faith, to be admitted to a full participation of every political privilege with ourselves. We may be thankful that there is enough of firmness and wisdom to withhold the boon till the moment arrives when it may be safely granted; but surely we must regret the very conviction which is forced upon us, that the happy moment is not arrived; and still more deeply must we lament that the Romish Church does not as yet manifest that increased moderation, or that disposition to reform gross abuses, and disavow dangerous pretensions, which can alone accelerate its arrival."



TO THE EDITOR OF THE GOSPEL MESSENGER.

MR. EDITOR—From the Rev. Mr. Duffie's interesting and sound discourse, lately preached (from 1 Cor. i. 21. 25,) before the New-York Protestant Episcopal Missionary Society, please to publish the following extract, which I cannot but hope will have the good effect of awakening liberality in the most important of charities. P.

EXTRACT FROM MR. DUFFIE'S MISSIONARY SERMON.

The foolishness of preaching is that mode by which it has pleased God to save them that believe. The promise is given, that "whosoever shall call upon the name of the Lord shall be saved;" but "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom

they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Upon you rests the obligation—to you has been given the command—with you is the ability to extend to them the message.

Upon this fair and honest argument, my brethren, we might ask of you to contribute to send the Gospel to every region upon which it has not yet beamed—to every individual who has not yet been gladdened by its sound of salvation. But there are waste places in our own land: and as the Apostles were commanded to preach the Gospel, "beginning at Jerusalem," so we deem that they who dwell in our own borders possess a claim to the first appropriation of that bounty which is, alas! so very inadequate to distant operation.

Besides, our Church in her collective capacity has not been forgetful of her obligation to spread the blessings of religion in foreign lands: and happy, thrice happy would we be, if the kindling flame of charity should warm your bosoms to aid her in that noble work.

But now our appeal is in behalf of those who are more immediately your brethren; connected with you by a thousand ties, dependent upon you for the due enforcement of Christian truth, or for the continuance of their religious ministrations.

Will you object that it is sufficient that the message of the Gospel has been already heard by those for whom we plead?—If you reflect for a moment, I am *sure* you will not. Let me ask, Do not they who have heard the Gospel, require to have it continually impressed upon their minds? Do not we ourselves perceive the necessity of having it statedly enforced, "line upon line, precept upon precept?" Can we be forgetful, that besides laying the "first foundation" of religion, there is also needed "a long continuance of nursing care and protection," in order that they who have received the Gospel, may be "built up in their most holy faith."

Are you then prepared to abandon the Churches which your care has planted, which without your aid must fall to the ground? Will you turn a deaf ear to the calls for the services of religion which are heard from the new settlements which are daily springing up in our diocese? And shall the generation which is rising into life, far distant from the sanctuaries of their fathers, be uninstructed in religion and grow up ignorant of the duties and consolations of the Gospel in this Christian land?

In the name then of Him whose obligation rests upon you, and to whom you must render an account—in the name of those who are your brethren, and for whose ignorance of their highest duty you may be made accountable; in the name of God and of man, I make this appeal.

Am I addressing a congregation of Christian people? Do I see before me those who have learned the value of the Christian faith, and who have also been taught to know the obligation which it imposes? Are there any here present who love their church—who have found in her communion those consolations which have sustained them in adversity—comforted them in sickness—supported them in despondency—My brethren, it is to you I appeal! Estimate the value, the necessity, the advantage of these privileges, and think what they are deprived of who have them not. Ask yourselves whether they can be appreciated by money? Can money purchase them from you; and shall the want of money be the reason for withholding them from others?

Reflect then, that to you God has committed the welfare of your brethren: to you, and to your sense of duty, and to your feelings of mercy. Again, reflect that if you neglect your trust, no supernatural means will supply to them the deficiency: and then consider, I beseech you, how vast is your responsibility. Will you hazard the consequences of disregarding the will of God, in a matter so important as the spiritual good of your brethren? or can you believe that He will hold you guiltless if you neglect this His known, His positive command?

He who will call you to answer whether you have fed the hungry, clothed the naked, sheltered the outcast, sustained the orphan; He who has warned you that He careth even for the temporal wants of His children, and who requireth you to give them those things which "perish in the using,"—will He not much more call you to answer whether you have fed with the bread of life, and nurtured for His kingdom the souls which he came down on earth to redeem—His people whom He hath purchased with His most precious blood?

That Gospel then which you have freely received, freely impart. That hope which you possess of eternal life, solicitously extend. Having the command of God to do so, your duty is imperative—having His blessing promised, its success is sure.

Extend it as Christ your Saviour has commanded. Proclaim it to every creature. Let none die unwarned in his sin, who by the foolishness of preaching might be saved. From the living voice of those whom God has consecrated to His service, let the call of repentance and faith go forth: let the sound of salvation penetrate our remotest borders: let it be heard in every village: let it visit the inmate of every cottage: let it solace every bed of sickness, and spread consolation and triumph around every bed of death: and think not that you have done enough for those in whose behalf I plead, until "the wilderness and the solitary places shall be glad for them, and the desert rejoice and blossom as the rose."

Most gladly would I hope that this would be your decision! most earnestly would I rejoice if your contribution on this occasion should effectively speak this language—"Preach the Gospel to every creature."

But must I break in upon these anticipations? Must I tell you what cause I have to fear that they will not be realized? Bear with me then, my brethren, when I say that from the past there is too much reason to wonder at the indifference—too much reason to lament over the apathy of the members of our Church. The Report of this Society for the last year gives evidence how little anxiety there is felt to extend her borders; how little interest exerted to forward her cause. There is there exhibited a deficiency even from the receipts of the preceding year, which the ordinary amount of contribution on these occasions will not make good.

The deficiency must be felt—felt in the narrowed field of missionary exertion—felt in the diminished stipend of the faithful missionary, (of whose privations—of whose toil—of whose ill-requited care I will not trust myself to speak:) felt **ESPECIALLY** in its disheartening influence upon the members and managers of this Society! Need I tell you, my brethren, how much you are indebted to **THEM**, and how much for their sake alone, even if there were no other cause, this apathy should be deplored?

In the managers of this, and its sister institutions, the Church has a few—a determined and faithful few, to whom belongs the praise that they are seen to

be ever and ardently interested in her cause. Few, but faithful, they have long laboured with diligence to extend the blessings of her communion, and to do away the reproach which has fastened upon your neglect. Often have they come hither in anxious expectation, to know whether Episcopalians would awake from their lethargy!—whether at length they would aid them with their wealth! whether they would cheer them with their countenance! whether they would respond to their solicitude for the spiritual welfare of their brethren, and for the character of their Church!

Withering—cold—uncheering, has often been the boon! Cold—uncheering—withering, has been the response!

Shall I appeal to your pride, and ask whether the gift has not often been unworthy, (I say not of the cause,) but of yourselves! Think of the wealth and of the numbers of those who on these occasions are assembled here—think of their lavish expenditure upon other objects—think of the sums which are raised for the purposes of religion in the Christian world around us, and I am confident you will allow that it has! Individuals doubtless there are who have done their duty; for of such among us we can boast; but considered as the united offering of the members of our church, has it not been most unworthy!

I know that they for whom I plead have felt—in their inmost conscience they have felt that it has. But the thought has slumbered in their silent bosom. It has not even been whispered in reproach.

But, if a holy principle of charity did not animate their hearts—if a sense of duty did not give impulse to their efforts—if the love of Christ did not constrain them, they would have withdrawn—so often frowned upon they would have withdrawn; and their efforts ceasing, let me ask, Where are they who would be encouraged to stand up to take their place, and remove from churchmen the shame of their supineness?

But, my brethren, it is time that this supineness should cease: and, therefore, I call upon all who hear me, to arouse to a sense of their obligation, and to reflect upon what they owe to their privileges—to their wealth—to their christian profession—to the command of God—and to the wants of their brethren.

Let the beginning of a spirit which shall be felt in all the languishing institutions of our church, be manifested this evening in a liberal contribution to this holy cause. Weigh then, I beseech you, its importance. Think again of the case of those who far from these favoured seats, hear seldom the voice of prayer—for many of whom no sanctuary opens its doors—no sacrament presents its pledges—no christian ministry holds out the offers of life and the consolations of the gospel. Think of the multitudes in this christian land, who are living without God—dying without hope. The foolishness of preaching is that mode which Christ has appointed to save them from present wretchedness and future despair. You have now an opportunity of being co-workers with God in their salvation. You have now an opportunity to set forward the salvation of your own souls, by setting forward the salvation of your fellow men. You have now an opportunity to impart peace to many a fellow-being borne down by the cares, and depressed by the sorrows of life: and it may be yours to chase away the fears and gild with the consolations of an immortal hope, their hour of death.

Let none permit the opportunity to pass by unimproved. I call upon all

to open liberally their hearts and widely their hands. I ask from the wealthy of our church a generous, a manly, and a christian offering. From the many whom God has prospered in the world I look, in His name for a grateful acknowledgment of His bounty, and a thankful return for His goodness. From the poorest, I ask that mite which God in Heaven will least of all overlook, or suffer to be unrewarded and forgotten. From all, I solicit somewhat for the cause of Christ. "He that hath much, let *him* give plenteously, and he that hath little, let *him* do his diligence to give gladly of that little."

And if, my brethren, animated by the love of God and charity for your fellow-men, you now give freely, worthily, and cheerfully to the service of your Lord, be assured it shall never, never repent you—not when, retiring to your repose, you shall offer to Him, on bended knee, your evening prayer, "Thy Kingdom come"—not in the time when sorrows and adversities shall oppress you—not in the recollections of a dying hour—not in the disclosures and decisions of that last great day, when sentence shall be pronounced upon all the actions of your life; and when "he shall have judgment without mercy, that hath showed no mercy."



FOR THE GOSPEL MESSENGER.

BRIEF ACCOUNT OF A FRENCH PROTESTANT MINISTER.

AMONG the instruments for doing good now in operation in France, I must mention, says the Christian Observer, the zealous, laborious, faithful ministers. Of one of these he thus speaks:

I will mention first of all the pastor Oberlin, of the Ban de la Roche, the first foreign correspondent of the English Bible Society, described in so interesting a manner by Mr. Owen, who visited him in the year 1818. This individual early in life left the refinements of the city where he was born, and where he might have obtained a high situation, to which his rank and talents entitled him. Led, as he conceived, by the hand of providence, he took his station amidst a cluster of villages, in a cold, comfortless situation, nearly at the top of the Volges. From that place he has scarcely ever removed, except during the Reign of Terror, to the prison of the Republic; nor has he been tempted to emigrate but by one offer which was made him to settle in a more desolate place, on the continent of North America. In the Ban de la Roche, this *Cher Papa*, as he is there universally called, has raised up a people as remarkable for their intelligence as their practical piety. He has established schools, built school-houses, constructed roads, and promoted civilization; so that, in spite of cold and damp, and soil and situation, the population of this place may justly be regarded as objects of envy by the inhabitants of more fertile and genial regions. So distinguishing is the character of the pastor Oberlin, that the government of his country have placed him in the ranks of the legion of honour. Mr. Owen says of him in his Letters, (Bible Society's Fifteenth Report, p. 11,) "The first foreign letter which awakened an interest in our minds, the letter which made its way most directly to our hearts, and which, at our first anniversary, produced the strongest, and, if I may judge of others from myself, the most lasting impression upon us all, was that of this venerable pastor." "The reception he gave me was such as, from the profound humility of his character, might be anticipated." He adds afterwards; "The appearance of his congregation, their

neat and becoming costume, their order and their seriousness, together with the fervour, tenderness, simplicity with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion.” The Ban de la Roche is, without doubt, advantageously situated for the morals of the people, and the minister, a man of uncommon powers, has been for half a century sedulously and almost unremittingly engaged in his work: but perhaps, there does not exist in Europe a village of the same extent of population, where the fruit of religion is more fully developed, and where it is seen in so beautiful and interesting a form. I need only appeal to the character of some of the poor people given in the *History of the Bible Society*, vol. i. p. 151; and the statements there made have been fully verified by other persons who have subsequently visited the Ban de la Roche.



FROM THE NEW-YORK RELIGIOUS CHRONICLE.

PUBLIC WORSHIP.

THERE is a practice among many persons who are steady attendants on public worship, and it prevails with not a few who rank among the truly pious, of being late at church, commonly going in after the services have begun. This is a reprehensible habit; and in communities where the inhabitants reside within a small distance of the church, is altogether unjustifiable. The short period that intervenes between the entrance into the house of God, and the immediate engagement in his worship, should be employed in tranquillizing the mind, in collecting the thoughts, and in the general necessary preparation for the solemn duties for the performance of which the Sabbath was instituted. These duties alone draw the pious members of the congregation together. They cannot be properly performed, if there is any distraction of mind, any wandering of the thoughts. That worship only is acceptable, which is performed “in spirit and in truth;” and no worship can be thus performed, unless the mind is fixed upon the great subject before it. But the entrance of every individual, after the services have commenced, has a tendency, at least, to disturb the mind, and to draw off the attention. Instead of this, if every person were, in season, quietly seated, and engaged in the necessary duty of preparation, there would be no noise, no excitement of the curiosity, but a solemn and most impressive stillness would spread over the audience; and every mind would be directed towards the objects which ought to engage its most sincere and devoted attention.

In many instances, even in good people, this dilatoriness results from habit. Many persons are always a little behind hand, let their avocations, or objects of pursuit be what they may. And this habit becomes so fixed, so universal, and so inveterate, as to influence them even in the performance of their most solemn religious duties. There can be no apology for this. No person ever had a good reason for being always too late. In the case of pious persons, in their attendance upon public worship, it is not merely inexcusable, it is culpable; and if they will honestly and faithfully consult their own consciences, they will find themselves without excuse.

Conversation at church, even before the services commence, or when leav-

ing the house, is by no means decorous. It is the practice in some parts of Scotland, and I do not know but it is universal, to go to and from public worship, even in the streets, in profound silence. It is also the practice in some parts of our own country. There is something exceedingly solemn and impressive, as well as appropriate and useful in this habit. But we often see persons in our congregations thoughtlessly engage in whispering and laughing, showing most obviously by their conduct, that their minds are occupied about something very far removed from the sacred employments of the place. It is much to be regretted that persons of this description should not rather stay at home than thus exhibit marks of levity and inattention to the duties of the place, and the occasion.

There is still another practice, immediately connected with the foregoing, which I think deserves notice. Many persons carry young children to church, who appear to think it of but little importance in what manner they behave while there. When their conduct is properly restrained and regulated, I approve altogether of their being habituated to attend public worship very early in life—it is hardly possible to begin at too early an age. But if they are suffered there to play, or talk, or laugh, or get upon the seat, look round the house to engage the notice of others, to open and shut the pew door, and to run out and in during the time of service—in short, to disturb every one near them with their restlessness and frivolity, there is no material advantage in their attendance upon public worship. They get no good to themselves; and they very often disturb others in their attention to the services of the occasion. I am perfectly sensible that it will be urged, at least by some persons, that it is impossible to keep little children still for so long a time. Generally this difficulty will be suggested by those who do not make the attempt, I am afraid, either at home or abroad. Family government, in modern days, is at a low ebb, and in a great proportion of instances, children govern their parents, instead of parents governing their children. But the time has been, even within my recollection, when young children were kept still and orderly at church;—but they were kept in due subordination at home also.



DR. POWELL ON THE USE AND ABUSE OF PHILOSOPHY IN THE STUDY OF RELIGION.

WHEN the sacred writers style Christ the Son, *God*, it is doubted, in what sense we are to understand the appellation. May not the word, it is asked, sometimes fall from its proper and primary meaning, to one less exact and less exalted? We shall readily answer, that the only proper use of any word is that, in which it is generally understood: and that this use, in the present instance, is not difficult to be discovered, or to be reconciled with the other declarations of holy scripture. The principal notions, which have ever been annexed to the name of God by plain men, who have not puzzled themselves with abstract speculations, are those of Creator, Preserver, and Governor of the world. Now the passages of the New Testament, which describe the Son, under these characters, are such, as could hardly have been misinterpreted, had not the obvious sense of them appeared to be inconsistent with certain imaginary principles of science. With the ideas of Creator, Preserver, and Governor of the world, those of unlimited power and knowledge are

necessarily connected. But the scriptures have not left us to infer these attributes from his nature. *All power and all knowledge* are expressly ascribed to the Son of God, in several plain passages. It might have seemed unnecessary to tell us, but yet we are told, that He, who created all things was before all things. The terms, Father and Son, convey to us no meaning if they do not imply that the one derived his being from the other. And this is confirmed, when we read that the Son's power and glory and dominion were all given him by the Father. Thus far the doctrine seems clear. Few sober interpreters of the New Testament disagree about these parts of it: but here the metaphysician comes in, and tells us that self-existence and necessary existence and absolute independency are essential attributes of the Deity: and that he has searched the scriptures in vain to find them ascribed to the Son. He might have added, or to the Father. Neither these terms, nor others of a like import, occur in the New Testament. If they express any ideas (other than the negative one of Being, not derived,) they are the ideas of philosophers, not of Apostles: and the logical or metaphysical controversies, which have been spun out of them, are not connected, or but by the slightest clue, with the doctrines of Christ. The same misplaced curiosity, the same vain hope of improving, by our discoveries, the revelations of God, has introduced into this subject numberless questions, which may ever be disputed, because they can never be decided: unless men should at last be so wise, as to perceive, that this is a reason, why they should not be disputed at all.



FROM THE CHURCH REGISTER.

CHURCH OF DENMARK.

MR. EDITOR—A former number of your paper contained the request of a correspondent for information respecting the "History, Constitution, and present state of the Church of Denmark." Should the following facts appear to meet that request, they are at your service.

Important changes in religion have been so few in that kingdom, that few must necessarily be the striking lineaments of its history. Christianity was introduced there in the early part of the ninth century, under the auspices of Lewis, most undeservedly surnamed the *Meek*, but did not obtain a permanent footing, nor any very extensive sway, until about the middle of the tenth century, when Otho the Great, obviously from considerations purely political, obliged the Danes to discard utterly their former religious institutions, and bow before the cross of Christ. But it was not until they had *first felt the darkness*, waded through the corruptions, and groaned beneath the oppressions of papal Rome, that they were allowed to come up to the *light and liberty of the gospel*. The first blow, however, that was struck in the mighty work of the Reformation, resounded through those northern countries, and shook down the chief barriers to religious freedom. For as early as 1521, Christiørn II. succeeded in introducing the principles of Luther into Denmark; which by slow degrees wrought their emancipation, till the year 1527, when the appeals made in favour of Christian liberty, by the assembled states at Odensee, procured the publication of that famous edict, "which," says Dr. Mosheim, "declared every subject of Denmark free, either to adhere

to the tenets of the Church of Rome, or to embrace the doctrines of Luther." Encouraged by this resolution, the Protestant divines exercised the functions of their ministry with such zeal and success, that the greatest part of the Danes opened their eyes upon the auspicious beams of sacred liberty, and abandoned by degrees, both the doctrines and jurisdiction of the Church of Rome. Since that period, the Danish Church, in *doctrine*, has been Lutheran: but its internal government or constitution, has never ceased to be *Episcopal*. Although the Bishops were stripped of their secular privileges and power, and the order reduced within the limits of their sacred vocation or spiritual supervision, yet there is no evidence that they were ever divested of their appropriate powers. But, on the contrary, we are supported by the united voice of history when we say, that, in this respect, the churches of Sweden and Denmark differ from all others that are styled Lutheran. Dr. Mosheim, with whom agrees Mr. Adam, in his *Religious World Displayed*, observes, vol. iii. p. 211, that these kingdoms "retain the form of ecclesiastical government that preceded the Reformation, purged indeed from the superstitious abuses that rendered it so odious." The ecclesiastical orders of Denmark, are bishops, provosts, or archdeacons, priests, and chaplains. "The denomination of superintendent," says Mr. Adam, "which was given at the time of the Reformation, under Christiern III. to the former Bishops, after they were bereft of their secular authority, is no longer in use in that country." The king appoints the bishops; but they are consecrated by the Bishop of Zealand, who is Metropolitan, "and is himself consecrated by the Bishop of Fyhn. He also anoints the king, and is consulted in all ecclesiastical affairs, for which reason he now resides at Copenhagen." The present number of Bishops in Denmark is seven. Each Bishop holds a kind of synod with his archdeacons and inferior clergy twice a year; at which the governor of the province presides in place of the king. They consult, in this council, on the ecclesiastical situation of the diocese, read the royal rescripts, and superintend the concerns of the institutions of the poor. The Bishops, besides performing the duties peculiar to their office, are obliged, in conjunction with the archdeacons, to visit the parishes of each county or district, at least once a year, with the power of inspecting the lives and conversations, and censuring the irregularities of the priests and chaplains. "They are not distinguished by a peculiar dress; only in the exercise of their episcopal duties they wear a white surplice, and a cloak of gold or silver tissue. None of them have an annual revenue of more than seven or less than two thousand dollars."

The number of archdeacons is at present one hundred and sixty, who are chosen by the curates of each district, with the approval of the Bishop. It is their duty, says Mr. Cooke, (*Universal Geography*, vol. ii. p. 242,) "to visit annually the preachers and schoolmasters within their archdeaconry, decide disputes between the clergy and their people, and appear at the provincial synod twice a year. They have a rix dollar, about four shillings and six pence sterling, yearly, from every church in their jurisdiction. Next to these, are the parish priests, who receive their salaries in glebe, tithes, and surplice fees, and in some places from voluntary contributions. These livings seldom exceed in value four hundred pounds sterling, or fall short of sixty pounds, except in Jutland, where there are a few, scarce worth twenty pounds. The assistants to these parishes are the chaplains; for every large parish has, be-

sides the parish church, one or more additional chapels of ease. A preacher's widow receives half the income of her husband's living, from the successor, the first year, and an eighth part for the remainder of her life. In the principal town of every diocese, there is also a widow's box, in which every preacher puts a certain sum, and his wife, if she survives him, enjoys an annuity in proportion to what he has contributed. Most of their clergy understand English, and admit that they draw the best of their divinity from English books. They have great respect for the Church of England—and as there is but little difference between the doctrine of that church and their own, they wish for an union with it."

"No person," says Dr. Harris, (Voyages and Travels, vol. ii. p. 506,) "can be admitted to priest's orders until a cure be provided for him. He must also have a certificate from the divinity professor of the University as to his learning and qualifications for the pulpit; or he may procure similar certificates from the curate of the parish, and the intendant [or archdeacon] of the district where he resides; and he must be twenty-five years of age." Every compensation given is considered simony; and this is made a disqualification for the sacred office. They have a ritual set forth for divine service, to which every clergyman is bound strictly to adhere.

The clergy of Denmark are precluded from all civil affairs, and from all concern in the administration of government. But with regard to those things which are purely spiritual, their freedom is unchecked; and in the pulpit, to their praise be it said, they show themselves the faithful, the dauntless ambassadors of Christ. They are not allured by the favour, nor intimidated by the power of the great. Vice or irreligion, in whatever form it may appear, receives from them its merited rebuke and reprobation. While they are faithful to all classes, they are peculiarly severe upon the irregularities of those of the highest rank; not unfrequently making them a public example, by reprehending their faults from the pulpit in the most direct and personal manner. By this boldness and pungency they extort respect even from the great, while they exert a most salutary influence upon all. How miserably, alas! do those clergymen mistake, I do not say the awful nature of their commission, but even their personal influence and popularity, who think to gain the esteem of men by not disturbing their sinful quiet, or by *shunning to declare*, with an eye fixed upon the judgment seat, *the whole counsel of God!* The vilest sinner knows too well the obligation of Christ's ambassadors, to approve, in his heart, of a lax and timeserving course! Oh, how fearful must be the doom of that minister, at whose hand the blood of sinners shall at last be required!

"The Danish clergy," says Mr. Cooke, "do not read their sermons as, generally, in England, but pronounce them extempore, with great action. Holidays and feast-days are observed as solemnly as Sundays; and in Copenhagen the city gates are shut during service, so that no one can go in or out; the common class of people are great frequenters of the churches, which are there kept as decently and cleanly as with us. Indeed though they have thrown off the Pope's supremacy, they still retain the gaudiness of their churches, their crucifixes, and some of their ceremonies. They have organs, and very skilful organists."

It ought not to be omitted, that Denmark enjoys the rare blessing of *scriptural unity*. Not *that unity* which is formed by overleaping or demolishing

all those outworks which the Saviour has erected to fence his church from the world; and which is found ever to result in tenfold wider breaches and more violent discords; but a *unity of practice* founded in unity of *principle*! *One Lord, one faith, one baptism*, secures to them that *communion of saints*, that general peace and *Christian charity*, for the prevalence of which among all people we most devoutly pray.



FROM WALTON'S LIFE OF SIR HENRY WOTTON.

To one that asked him, "Whether a Papist may be saved?" he replied, "You may be saved without knowing that; look to yourself." In this sentence is combined the wisdom of the serpent, and the harmlessness of the dove. It would be happy for the world would all denominations of Christians speak the same language of love and charity towards those who differ from them. Our Saviour answered one who said unto him, (Luke xiii. 23,) Are there few that be saved? Strive to enter in at the strait gate. Be not therefore inquisitive about the future condition of those who differ from you, or about some things hard to be understood in the scriptures; but strive to improve your own lives, emulate the virtues of all, and grow daily in christian perfection. In this course you will testify your faith in Christ; you will give none offence; you will gain the love and esteem of all, you will secure the love of man and of God: you will be happy here, and you will be saved through Christ in the world to come.

The following remarks were made by him on the death of a dear friend.

"What a wound it is to my heart! but our Creator's will must be done, and unrepiningly received by his own creatures, who is the Lord of all nature, and of all fortune, when he taketh to himself now one, and then another, till that expected day, wherein it shall please him to dissolve the whole, and wrap up even the heaven itself as a scroll of parchment. This is the last philosophy that we must study on earth: Let us, therefore, that yet remain here, as our days and friends waste, reinforce our love to each other; which of all virtues, both spiritual and moral, hath the highest privilege, because death itself cannot end it."

Read these sentiments, ye afflicted, and let not your soul be troubled: ye believe in God, and ye believe in Christ also: know ye, therefore, that all things are ordained by wisdom and by love, and will finally work together for your good: bear the rod and consider who hath appointed it, and for what end.



JOHN EVELYN'S ACCOUNT OF THE DEATH OF HIS SON RICHARD, AT SIX YEARS OF AGE.

"How divinely did this pious infant speak of his being weary of this troublesome world, (into which he was scarcely entered,) and whilst he lay sick, of his desires to go to heaven, that the angels might carry him to Abraham's bosom; passionately persuading those that tended him to die with him, for he told them that he knew he should not live; and really though it were an ague which carried him from us, (a disease which I least apprehended, finding him so lively in the interval,) yet, the day before he took leave of us, he

called to me, and pronounced it very soberly: 'Father,' says he, 'you have often told me that you would give me your house and your land, your books, and all your fine things; but I tell you, I shall have none of them; you will leave them all to my brother.' This he spake without any provocation or passion; and it did somewhat trouble me, that I could not make him alter this conceit, which in another would be esteemed prophetic. But that I may conclude, and show how truly jealous this child was, lest he should offend God in the least scruple, that very morning, not many hours before he fell into that sleep which was his last, being in the midst of his paroxysm, he called to me, and asked of me whether he should not offend, if, in the extremity of his pain, he mentioned so often the name of God, calling for ease; and whether God would accept his prayers, if he did not hold his hands out of bed in the posture of praying? which when I had pacified him about, he prayed till his prayers were turned into eternal praises."



A MAN OF PLEASURE.

LORD Chesterfield, a man of fortune, having in his power the means of every unhallowed gratification, and whose life was worn out in the grossest sinful indulgences, in the close of life made the following confessions, without any good hope of a better life:—

"I have run the silly rounds of business and of pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently, know their futility and do not regret their loss. I appraise them at their real value, which is truly very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scene. I have seen all the coarse pullies and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration to the astonishment and admiration of a whole multitude. When I reflect back upon what I have seen, I can hardly persuade myself, that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it—because I must bear it, whether I will or no—and think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of my journey."



Miscellaneous Intelligence.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

(CIRCULAR.)

Philadelphia, Aug. 8, 1826.

The Executive Committee of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," with

the view of calling the attention of the Episcopal public, to the claim of this Society, have deemed it expedient to make, in this way, an appeal in its behalf. To this they have been prompted by a sense, as well of the importance of the institution, as of the obligations of all the members of the Church in reference to it: and the duty is rendered more imperative, from the consideration that thus far the Society has excited but a very inadequate interest, and met with a patronage altogether disproportioned, both to the exigencies and the resources of the Church. Recognizing in the circumstances of its unanimous establishment by the general convention of the Church, a powerful claim upon the favourable regards and efficient aid of all its members; and under a full persuasion, that the objects which it has in view, are of paramount importance; and such as are intimately and necessarily connected with the advancement of our common christianity, and with the prosperity of the Church: we deeply regret the necessity of confessing that its operations have been hitherto on a scale far short of the extent and urgencies of the demands for Missionary aid and labour, and its funds entirely incommensurate with the acknowledged means and munificence of Episcopalians. This state of things we would rather attribute to a want of acquaintance with the existence and claims of the society, than to a want of interest in its important objects. To remedy this defect, and to present the institution to the members of the Church, with the view of enlisting in its favour an adequate interest and co-operation, we respectfully submit the following considerations.

The Society comprehends within the sphere of its beneficence, *Domestic* and *Foreign Missions*: the former comprising the civilized limits of our own country; the latter, the Aborigines of our continent, and the unchristianized people of other lands. In regard to the second department of our *foreign* operations, but little has been done. Acknowledging and feeling the duty of doing all in our power to accelerate that period when "the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ," and the universal obligation of the command of the Saviour to promulge his gospel to every nation as yet unblest with its light and hope; and sincerely sympathizing in the sentiments and views which have prompted those wonderful efforts in this behalf, which characterize the age in which we live; we must yet deny ourselves the gratification of taking a prominent part in the work, and be content for some time to come, to leave this department of the missionary field to others, upon whom Providence seems to have devolved peculiar obligations, and conferred peculiar facilities in relation to it. But yet we indulge the pleasing anticipation of the future extension of our operations in this respect, and of being enabled by our ample resources, and a prevailing interest in the subject, to achieve something worthy of our distinguished privileges and blessings. In the meantime, whatever benefactions may be given to this object, will be scrupulously appropriated thereto, and will help forward the accumulation of a fund, of which the foundation has already been laid, for missions in foreign lands.

In the other foreign department of the Society, that which respects the Aborigines of our country, we take a more immediate interest; because of the peculiar relations subsisting between them and the present occupants of their former domains; and of the especial obligations devolved upon us, from that and other considerations, to ameliorate their condition, and to prepare them by economical, moral and religious culture, to take their station in Society, as

intelligent and valuable citizens, and as enlightened and exemplary christians. For more than two years past, our attention has been directed to this subject, and incipient efforts have been made for the purpose at Greenbay, in the North-western Territory; which, on account of its situation in respect to the various Indian tribes in its vicinity, has been thought to present peculiar facilities for our Indian operations. For the last year, the Rev. Norman Nash has been employed there as a missionary; and from the experiments and observations he has made, and the results of his labours, we feel authorized in holding out the expectation of signal benefit from his appointment, if he shall be enabled to execute those liberal and enlarged plans which are now contemplated by the Society, and which are absolutely necessary to give efficiency and permanency to its operations in that quarter. It is the design of the Society, under the favour of Providence, to found there a complete mission establishment, such as will best effectuate the objects in view, by training up the *children* of the forest in the habits of civilization, and in the doctrines and precepts of the gospel; and by subduing the *adult* Indians to the auspicious sway and influence of both. It gives us unfeigned pleasure to say, that there exists, in relation to this part of our work, a very general, and in some respects, an intense interest; such as furnishes abundant ground to hope, that if our plans should meet with approbation, there will be no want of means to execute them. To aid in this design, and to gratify the known wishes of some, it has been resolved, that a payment of \$15, for the education of an Indian child, shall entitle the donor to designate the name of the beneficiary. In this form, and in every other, in which this interesting duty can be discharged, we earnestly solicit the aid and co-operation of the members of our Church.

In relation to the *Domestic Department*—it is only necessary to state the urgent demands for help, and the sad destitution of immense regions of country, in reference to gospel instruction and ordinances. One moment's thought upon the thousands who are annually penetrating our western forests; tearing themselves not only from the endearments of life, but from all the opportunities of religious worship; bidding an adieu to those temples whither from infancy they have been wont to resort; doomed to an entire privation of the public means of grace; and denied, by the hardships of their condition, the ability of procuring these blessings; will be sufficient to awaken an adequate sympathy in their behalf, and to prompt the determination and exertion to supply the adequate funds. Especially when it is further considered, that among these multitudes, there are many who are bound to us by a community of faith and worship, and who have, on that account, peculiar claims upon their more favoured brethren, the appeal in their behalf would seem irresistible. In the newly settled States along our western frontier, and in some others, where, from the sparseness of the population and the paucity of means, no adequate local effort can be expected, there exist the most urgent calls for our prompt and munificent aid, as the only means, under God, of supplying the religious wants under which they are suffering; and of providing for them those religious privileges, in the enjoyment of which we are so highly favoured, and of which we cannot be thought worthy, if we indulge no wish, and make no effort, to secure to them a participation of the blessing. The disabilities and difficulties alluded to, must long continue; and must, therefore, long constitute a claim upon our exertions in this respect. There is the utmost need for those exertions, and all the means we can expect to command,

might be employed in this department to the incalculable good of present and future generations. Those who value gospel privileges, who appreciate the blessings themselves enjoy, will not, *cannot* fail to give evidence of the sincerity of their desire to promote the glory of God, and the good of their fellow men, by engaging in a work so intimately connected with both.

We respectfully and earnestly solicit, therefore, in behalf of this Society, the interest and co-operation of the members of our Church; and their *contributions*, in whatever form may be deemed expedient, whether by donations; by becoming members thereof by the annual payment of \$3; or through the medium of *auxiliary societies*. We would beg leave to suggest to the congregations of our Church, the propriety of constituting their pastors Patrons of the Society, of which, we are happy to say, there are already many examples; and also, the expediency of forming, with the approbation of the proper authorities, societies auxiliary to that whose claims we have been urging.

At the desire of the Executive Committee.

WILLIAM WHITE, *President*.

L. S. IVES, *Corresponding Secretary*.

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FROM THE CHRISTIAN JOURNAL.

Bishop Hobart's Address to the Oneida Indians.

At page 253 of our number for August, we noticed the visit of Bishop Hobart to the Oneidas, but were compelled to omit, for the want of room, the addresses then delivered. The following is his address to the Indians, which was interpreted to them;

My children—I rejoice again to see you after so long an absence. I could not come to you on account of sickness, with which it pleased God to visit me, and which rendered it necessary that I should go, for the recovery of my health, to foreign parts.

My children—Though absent from you, I thought much and anxiously of you; for I did not forget that God, in his providence had set me over you as your spiritual father, and that it is my duty to watch for your souls, as one who is to give an account.

My children—I rejoice to see you once more, especially in this holy place, where I hope you often meet to worship your God and Saviour, and to hear the words of eternal life, and to listen to your duty, that you may practise it.

My children—To do our duty to God, to our fellow men, and to ourselves, is the purpose for which that great and good Being who made us, has sent us into the world; and he has promised to make those happy for ever who thus serve him, by doing their duty to him, to their fellow men, and to themselves.

My children—We have not done our duty; for, as the church teaches you to say in the Prayer Book, “We have done those things which we ought not to have done, and have left undone those things which we ought to have done; and there is no health in us.”

My children—The great God of heaven, whom we have thus offended, is angry with us, and he has threatened, on account of what we have thus done amiss, to punish us for ever. There is great guilt in sinning against him who made and rules all things; and terrible must be the punishment which awaits us for so doing. But,

My children—Our heavenly Father, though angry with us, is ready to forgive us. Though we have been disobedient children, he is desirous that we should come to him and ask his forgiveness, and then he will pardon us and restore us to his favour.

My children—God so loved us, as to give his only-begotten Son to become man for us, to suffer in our stead the punishment which we deserved, and thus to render it possible that God, who is just and holy, could yet pardon us sinners.

My children—God will pardon us, if we truly confess our sins, if we trust in Christ our Saviour, and ask for pardon only on account of what he has mercifully done for us; and sin no more, and faithfully do our duty. But, alas!

My children—We cannot do any thing good of ourselves. Our hearts are bad; we cannot of ourselves make them good. Our lives are bad; we cannot of ourselves make them good. And yet God will be angry with us if we do not. What then shall we do?

My children—God will enable us to do what he requires us to do. If we ask him, he will give us strength to make our hearts and our lives good and holy.

My children—We know not, we cannot know what God is, except as he has told us in the Bible. He there tells us that he is God the Father, who made us; God the Son, who redeemed us; and God the Holy Ghost, who sanctifies us; that is, makes us good. We must then beseech God the Holy Ghost to make our hearts clean within us, and to give us grace to shun every thing which is sinful, and to do every thing which is good. And we must ask him to do so when we pray to him alone or with our families; and we must come here to his holy church, and pray to him for all we need; for he has commanded us so to do. And we must be baptised by his minister, and we must be confirmed by the bishop, and we must partake of the Lord's supper; for God has commanded us so to do, and has promised, if we do so sincerely and humbly, he will pardon our sins, give us grace to love and serve him, and finally make us happy in heaven for ever.

My children—Let it be our chief desire thus to be happy for ever with our heavenly Father, and with our blessed Redeemer, and with saints and angels in heaven. We must soon leave this world; let us remember that if we are wicked we cannot be happy with God in heaven—we shall be miserable for ever with the devil and his angels in hell.

My children—Serve then God as he has commanded. Remember, wherever you are, he sees you. Take not his name in vain. Avoid all gluttony and drunkenness; for drunkards are worse than the beasts, they drink until they know not what they do. Be not idle, but labour with your hands to get your own living; and you will thus please God, who has commanded you "not to be slothful in business," and you will be prosperous and happy in the world. Especially, be at peace among yourselves; for if you are divided and contentious, you will become weak and despised; and God loves only those who live in peace and amity.

My children—I exhort you especially to send your little ones to school, that they may learn how to get their living, and be happy here—and to know and serve their God and Saviour, that they may be happy when they die. Bring them to be baptized as Christ has commanded; that thus they may become

members of his holy church, children of their heavenly Father, and heirs of the kingdom of heaven. Tell them they must reverence and obey their instructor; and set them yourselves an example of so doing. He is labouring among you for your temporal and spiritual good.

My children—May God bless you; may you through his grace, be kept from sin, and faithfully serve him. Wherever you may be, may God preserve you; may he comfort you with his favour in this life, and in the world to come make you for ever happy, through the merits of his only Son Jesus Christ our Lord.

Several of the chiefs then advanced, and each one placing his right hand on the right shoulder of the chief before him, and the foremost chief placing his right hand on the right shoulder of Mr. Williams, as a token of concord, the following memorial was read by him on their behalf:—

To the Right Rev. Father, John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New-York.

Right Reverend Father—The memorial of the undersigned chiefs of the first Christian party of the Oneida nation of Indians, and part of the second Christian party of the same nation, in the name of our warriors, and in our own name, being interested in the late purchases at Green Bay, humbly sheweth—That we have for many years enjoyed the blessings of your watchful superintendence, and been highly favoured of God, in our connexion with the Protestant Episcopal Church. The ties by which we are bound to you, and which, we hope, may never be broken, must of necessity, soon be severed by our removal to a distant country, unless by some special act, we may be permitted to enjoy the favours of your superintending care. Some of our people have already removed to Green Bay, others are about to remove the present year; all of us will sooner or later leave our present abode, and take up a residence there; and we shall part with none of our present blessings with greater reluctance than those which arise from your paternal charge. We therefore cheerfully hope, and solicit you, right reverend father, to permit us to remain under your charge, by extending your ecclesiastical jurisdiction over the country to which we are going. In this humble but sincere request we beg that we may not be denied. God grant you great peace and prosperity, and continue your life many years yet to come; this is all your children have to say.

Dated Oneida Castleton, July 18, 1826.

Signed,

DANIEL BREAD,
JACOB CORNELIUS,
THOMAS CHRISTIAN,
HENRY X BAULIS,
JOHN X ANTHONY,

ANTHONY X JOHN,
PETER X NEILSON,
JOHN X HOUSE,
CORNELIUS X BEARD.

To this the bishop answered—

My children—I thank you for your kind wishes and prayers. I am too much interested for you to deny your request. I will continue my spiritual charge over you; and if God give me health and opportunity, I will visit you. I shall hope to find you prosperous and happy, orderly and industrious, living like good christians; and then, my children, I trust we shall meet in the kingdom of our Lord and Saviour above.

The Indians who were to be confirmed, 25 in number, then assembled before the bishop, and he addressed them as follows:—

My children—I rejoice to see you stand up in the presence of God, and of the congregation, to take upon you your baptismal vows.

My children—You promised, or it was promised for you, in your baptism, to renounce all sin, to believe in all that God has revealed to you in the Bible, and to serve him truly all the days of your life.

My children—Unless you take upon you these promises and fulfil them, you will lose all the benefits of your baptism, you will not be faithful members of Christ's church, you will not be true children of God, you will not obtain your inheritance in heaven.

My children—Now then take these promises upon you. Pray to God to pardon, for your blessed Saviour's sake, all that you have hitherto done contrary to them. Resolve, by the help of the grace of his Holy Spirit, to do all that you now promise, to live righteously, soberly, and godly in the world. After the example of holy apostles, as I have been commissioned, I will then lay my hands upon you, praying that God will send his spirit upon you, and thus assuring to you the favour and gracious goodness of your heavenly Father.

My children—When you go away from this house, forget not what you have done. Remember, God has heard your promises; God will see you when you violate them; God will punish you, if not here, when you come to die. Oh then, fear to offend him; strive always to please him, by keeping his commandments.

My children—Your blessed Saviour, who suffered, and died, and rose again for us and our salvation, has gone before, to prepare a place in heaven for all the faithful servants of God. Let us then faithfully serve our God and Saviour, and he will guide, and protect and bless us while we live, and after death will exalt us to the glorious place where he now is, and we shall be happy with him for ever. God grant this, for Jesus Christ's sake our Lord.

After confirmation, the bishop delivered the following address to Mr. Eleazar Williams:—

My son in Christ Jesus,

I have a few words to say to you; I have known you long; I have thought and do still think, that you desire to do your duty in the fear of God, and above all, to promote the temporal and spiritual welfare of your countrymen. Believing this, I now intend to carry into effect a design long contemplated, and to admit you into the holy ministry, that you may become the spiritual guide and instructor of those your people who are or will be settled to the west. You are now to make very solemn vows. You are to make them in the presence of him who cannot be deceived, and who will not be mocked. You are to seal the sincerity with which you make them, and the fidelity with which you mean to fulfil them, by partaking of the symbols of the body and blood of your Lord. Need I say to you, (and what I say to you, I say to my brethren and myself,) how tremendous the guilt, how horrible the punishment, if those vows be not made in sincerity—if those vows, as far as human infirmity will admit, be not faithfully fulfilled.

In the office to which you will be admitted, that of deacon, the lowest order of the ministry which "God by his divine providence and Holy Spirit

constituted," you will be authorized to admit into the Christian church by baptism; to instruct the people, and especially the young, in Christian faith and duty; to conduct the worship of the church. And I shall license you to preach the gospel, not only by reading the Holy Scriptures and homilies, but by delivering your own exhortations and admonitions in the form of sermons. In the discharge of these high and responsible duties, God strengthening you, you may become the instrument of making those over whom you may be placed in the Lord, wise unto salvation; and will deserve, and I trust receive, their confidence, their reverence, and their affection. And we hope that you will so behave yourself in this inferior office, that you may be found worthy to be admitted to that higher grade of the priesthood, in which you will be empowered in all things to exercise the ministry of reconciliation.

Objects of the most important nature invite your attention and your labours; duties most arduous and responsible will demand the exertion of all the powers of nature and of grace with which you may be endowed. In an extensive region to the west, it is probable the greater portion of your countrymen will, sooner or later, be gathered. The circumstances under which they will be placed, will, it is thought, be calculated to raise them in personal and social importance and dignity. Advancing in all the arts of civilization and social life, under the guidance of that religion which best perfects and secures every human blessing, the time may come, when the descendants of those who once roamed scattered bands, wild as the wilderness around them, which they now behold bright with the fruitful fields, the populous villages, the busy cities, of the more powerful, because civilized race, who possess the soil of which they were once the lords, may take their stand, a compact, honoured, independent body of enlightened freemen, in the highest ranks of their white brethren, and participate in all the inestimable blessings of those civil and religious institutions which are the just pride of our happy country.

You go forth to aid in this great, this glorious, this most benevolent design. You go forth, the first Indian vested by our church with that commission, without which no man can minister in sacred things. God grant that I may have cause to thank him, for making me the instrument of commissioning you to his service. A portion of your countrymen have long been under my spiritual charge: they and you desire that, in the region in which you will hereafter be placed, that spiritual charge should yet be exercised over you. My heart responds to your and their wishes, and, great as is the distance* from the more appropriate sphere of my labours, if God give me health, I will visit you as your spiritual father, under him who is the great Shepherd and Bishop of souls. May I see that the work of the Lord has prospered in your hands; that the temporal and spiritual welfare of your countrymen has, under God, been advanced by your wise, and zealous, and faithful labours. Duties and difficulties indeed you will have, of no ordinary kind. To discharge those duties, to overcome those difficulties, exert all your powers, and call forth that grace of God's Spirit which you must constantly implore. It was all-sufficient for the first heralds of the cross—it will be all-sufficient for you. Great your labours and difficulties, but great also may be your reward. How great the reward in the view of your scattered, and in too many res-

* The distance from New-York to Green-Bay is about 1100 miles: from Buffalo the journey may be made by water through the lakes and the connecting waters.

pects degraded countrymen, rising to that rank in civil and social life for which God and nature has designed them. What a transcendent reward in the prospect of the fulfilment to you, in reference to these your brethren and kindred in the flesh, of that gracious promise, "They who turn many to righteousness shall shine as the stars for ever and ever."

Progress of Education in Foreign Countries.—We select from the last printed Report of the British and Foreign School Society the following interesting notices respecting the state of education in various parts of the world.

"Commencing with the North of Europe, Russia first claims attention. Very little direct intelligence from that empire has reached the Committee during the last year. They are able, however, to inform the Society that the central school established at St. Petersburg, under the patronage of his Imperial Majesty, and superintended by Mr. Heard, goes on well. The Second Report of the School for the Children of poor Foreigners states, that since the opening of that institution 630 children have received instruction; that there are now in the school 201 boys and 112 girls, that 73 destitute children have been clothed, and that 67 have been apprenticed to persons of different trades, who have given very favourable reports of their good conduct and industry. Count Romanzoff mentions the establishment of schools in nine villages in the neighbourhood of Homel, and intimates his intention of opening others in the course of the present year. From the report of a recent traveller in Europe, the Committee learn that the system of Mutual Instruction is pretty generally diffused throughout the empire. One effect of this has been a diminution of the number of private schools; but this is more than counterbalanced by the fact, that in the Lancasterian institutions as many *hundreds* are educated as in the private establishments there were *tens*. The British System has even reached the frigid clime of Siberia: the schools at Tobolsk, the capital of that country, contain nearly 1000 children, whose proficiency is said to be very creditable.

"Scriptural education meets with great success in Sweden, and has been introduced into almost every province of that kingdom. A royal edict has been recently issued, addressed to the Consistory Courts, requiring them to select for the offices of churchwarden and parish schoolmaster, such persons only as shall be capable of teaching by the System of Mutual Instruction. The fees of church-livings and some funds now in the hands of the clergy are to be so economized as that a portion of them may be made available for the purposes of public education. A very friendly letter from the Swedish Education Society, accompanied by a copy of their First Report, was received by your Committee last year, and a large supply of slates and pencils for the use of the schools, was transmitted to Stockholm at their request.

"The labours of Mr. Abrahamson, in Denmark, have been rendered very efficient by the royal patronage with which he has been favoured. A commission appointed by the king, to ascertain the nature and merits of the British System, after having closely examined the subject, and heard the objections of those who imagined they saw many defects and evils in the new plan, reported favourably. His majesty was then pleased to give his sanction to the system; a model school was opened at Copenhagen; lessons in reading, writing, arithmetic, and geography, were ordered to be printed; and permission was given for the establishment of the system in the cities and villages

generally, and for its adoption in the primary schools. In the beginning of the last year 244 schools had been organized, and it was expected that the number would be soon increased to 500. Your Committee trust that future Reports of this Society will show the beneficial operation of these interesting proceedings.

"The progress of education in the Netherlands is on the whole encouraging. The new buildings for the model schools at Brussels have been completed. Those schools will furnish the advantage of training establishments to such persons as may be desirous of introducing the system into other parts of the country.

"In France, notwithstanding the continuance of the discouragements mentioned in our last Report, much good has been effected by the schools for mutual instruction. The zeal of those worthy individuals to whose care the concerns of the society for elementary education are entrusted, unrepressed by hostility, undiminished by time, still produces good fruit: they are not 'weary in well doing,' but persevere in their useful labours, 'through evil report and through good report.' Under their active superintendence, the schools in Paris enjoy a gratifying prosperity: they are forty-five in number, and contain upwards of 8000 children; there are, besides, five evening schools for adults. Two of the schools have been visited by the Archbishop of Paris, who expressed his great satisfaction with the order and discipline of the children, and the improvement they had made. The accounts from the interior of the kingdom are not so encouraging; yet it is believed that the lower classes are becoming increasingly sensible of the advantages of education, and desirous of possessing them. The friendship of the Bible Society of Paris has been again manifested during the last year, by liberal grants of copies of the New Testament for the use of the schools. Information has also reached your Committee, that a Society will be shortly established, for the purpose of publishing books suited to the lower classes, and at a cheap rate. Such a measure will undoubtedly command the cordial good wishes of all the friends of knowledge.

"No intelligence having arrived from Spain since the last annual meeting, the Committee are unable to report the state of the schools in that kingdom; and can only express their fears, that political dissensions and animosities have tended materially to check the progress of scriptural education.

"With more pleasure they speak of Portugal. By means of Mr. Lecocq, a corresponding member of the Paris Society, the system of mutual instruction has been introduced into Lisbon, where a model school has been opened immediately under the patronage of the government, at whose expense also the requisite lessons have been printed. The royal decree, of September, 1824, recognises the establishment of this school, exempts it from the existing laws affecting education, and promises that those lads who make most proficiency shall be selected for public teachers. The scriptural lessons were printed in the Portuguese language by this Society some time ago; and the youth of Portugal will now derive from the purest sources those truths which are alike conducive to the happiness of individuals, societies, and nations; and are equally unfavourable to anarchy and to misrule.

"Interesting information has been received relative to the progress of education in Tuscany, where there are thirty schools, all supported by subscription, and generally prosperous. Three similar institutions exist in Naples,

one of which affords instruction to 500 children. The British System has even reached the dominions of the head of the Roman Catholic Church, four schools being established in the papal territories.

"In Malta, the schools at Casel Zeitun are represented to be in a flourishing state. The Normal School Society at Valetta has experienced much discouragement, arising from the deficiency of pecuniary supplies: in fact, its labours could scarcely have been continued, but for the kind and effective patronage of the Marquis and Marchioness of Hastings, who have sustained the drooping cause, advanced the necessary funds, and manifested in various ways an ardent solicitude for the diffusion of scriptural knowledge by early education.

"The Committee consider themselves also under great obligations to his excellency Lord Guildford, whose liberality has powerfully influenced the higher classes in general, and rendered very efficient aid to Bible education in the Ionian Islands. Since the last annual meeting of this Society, a girl's school has been opened in Cephalaria, in a house granted for that purpose by government. In all the islands the schools prosper, and are liberally supported.

"The Committee have devoted much attention to the subject of education in Greece. Their first care was to print the third part of the Scripture lessons in Modern Greek. It was then determined that Georgius Constantine, one of the Cypriot youths who have been some time at the Society's central school, after having been qualified for the office of schoolmaster, should be sent to Greece in that capacity, with a view to commence the establishment of schools. He took with him school apparatus sufficient for 200 children, and was accompanied by a gentleman whose sole object in visiting Greece is to promote its moral welfare. Nicholas Cacuratto, a native of Cephalaria, and Stephen Casanova, a native of Scio (who had been rescued from the Turks just as they were about to kill him,) by the liberality of a French gentleman, were next taken under the patronage of the Committee. Cacuratto, it is hoped, will prove an active and useful teacher. Shortly afterwards, nine Greek lads, recently arrived in this country, were placed in the central school by the Greek Committee, who have liberally contributed towards their maintenance. Nicholas Blacas, a young man who accompanied them, will be trained for a schoolmaster. The proficiency these lads have made has been noticed in a former part of this Report: their education in England will probably prove highly advantageous to the interests of their native country. Demetrius Pieridi, the other Cypriot youth, (who was favourably mentioned in last year's Report,) is also still in the Society's house: his good conduct and his progress in learning are highly commendable. Perceiving that great expenses would be necessarily incurred in carrying forward their projected measures, and that the resources of the Society were altogether inadequate to the burden, the Committee resolved that a separate fund should be opened for this object, and trusted that the liberality of the British public would meet the exigency of the case. Very ample funds will be requisite, in order to defray the charges of training masters and mistresses, paying their passages to and from England, and providing the necessary elementary lessons and other school apparatus. Donations for this object will be most thankfully received. The Committee have been greatly encouraged in this attempt by the friendly concurrence of the Greek government,

and the favourable opinion expressed by gentlemen who have visited Greece. They have heard with much pleasure, that a school of mutual instruction has been opened at Athens, and that a worthy ecclesiastic at Salamina has given a piece of ground for the same purpose. A flourishing school has been some time established at Argos: it contains 150 children, and is reported to succeed admirably. Demetrius Platanitos, the master, has instructed several young men in the system, who are now engaged in disseminating the knowledge they have acquired. The Committee report, with much satisfaction, the formation of a Ladies' Society at Edinburgh for the promotion of female education in Greece.

"Your Committee have been informed that an account of the British System, prepared in Arabic by Professor Macbride of Oxford, has been printed at Cairo, under the direction of the Pacha of Egypt, and circulated by him among his friends. It would much gratify them to be instrumental in conveying the blessings of education to that ancient and once renowned country. They trust the time will yet come, when both Egypt and Syria, where so much has been seen of the works and wonders of the Almighty, will be blessed with the knowledge of the holy scriptures.

"Communications received from the Rev. Dr. Thom, and Mr. Roberson of Graaf Reinet, contain pleasing intelligence respecting the progress of education at the Cape of Good Hope. The schools in that colony, established and supported by government, are in a thriving state: and the British system succeeds remarkably well. Several public examinations of the children have been held, and gave very general satisfaction.

"No information has been received from the Isle of France: the Committee, however, have reason to believe, that in that island scriptural education prospers. A similar statement may be made in reference to Madeira; a new school-room has been erected, in which 130 boys were receiving instruction at the date of the last communication. The chief-justice of the island was present at the opening of the school, and became a subscriber.

"The praiseworthy efforts of missionaries, of various denominations, in British India, ought not to be mentioned without high commendation. They have rightly regarded the instruction of the young as a most important department of their labours, and have so far succeeded, that probably upwards of 40,000 children are now receiving a useful education. The effects of such measures on the state of society in India must be in the issue beneficial: indeed, this begins to be evident already, and is admitted by many of the natives themselves, as appears from the numerous applications, received by the missionaries, for the establishment of schools in towns and villages contiguous to their several stations. Your Committee notice this fact with great satisfaction, because they are persuaded that, when the public mind in India becomes generally favourable to education, complete and extensive success must follow.

"The indigenous schools, so well suited to the native population of Bengal, continue to be conducted with energy and effect. They are much encouraged by many wealthy Hindoos, who frequently invite to their houses all the schoolmasters of their several districts, directing them to bring with them some of their best scholars: an examination then takes place, and gratuities are awarded, both to the masters and the scholars, in proportion to their

respective merits. By this means great emulation is excited, and the zeal of the supporters of these institutions is at once stimulated and encouraged.

"Of the East-India islands, Ceylon and Sumatra appear to be best furnished with the means of early religious instruction. Almost every missionary station has connected with it from six to twelve schools; and many of the children have obtained a good knowledge of the facts and truths of scripture. The Baptist missionaries in Sumatra have opened schools in that island, under the patronage of government. The system of mutual instruction is adopted, as far as practicable, in both these islands.

"With a view to the introduction of the system into the Chinese empire, the Committee of the London Missionary Society have signified their intention to send a master to Malacca as soon as a suitable person can be obtained. In the mean time a commencement may be made, as Mr. Moore, (who has recently left England for Malacca, under the direction of the Rev. Dr. Morrison,) acquired a good knowledge of the system at the Society's central school.

"Many schools have been opened by the missionaries stationed in the islands of the Pacific Ocean, particularly the Georgian and Society Islands. Nearly 3000 children are under instruction.

"Several letters have been received from Missionaries in the West-India Islands, testifying the great advantages derived from scriptural education, and the superiority of the British system wherever it has been brought into practice."—*Christian Observer*.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Brownell, Bishop of the Pro. Epis. Church in Connecticut. July 17, in Christ's Church, Hartford, the Rev. Joseph T. Clark, Deacon, was admitted to the Holy Order of Priests. August 3, in the same Church, the Rev. James A. Fox, Deacon, was admitted to the Holy Order of Priests; and Messrs. George A. Shelton, and George C. Shephard, to that of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the Pro. Epis. Church in the Eastern Diocese. August 16, in Christ's Church, Boston, the Rev. George Otis, of Cambridge, and the Rev. George Griswold, of Northampton, Deacons, were admitted to the Holy Order of Priests.

By the Right Rev. Dr. White, Bishop of the Pro. Epis. Church in Pennsylvania. On Sunday, August 27, at Trinity Church, Southwark, Messrs. William Bryant, and William J. Rees, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Hobart, Bishop of the Pro. Epis. Church, in New-York. August 21, In Grace Church Jamaica, Queen's Co. N. Y. Mr. John A. Hicks, A. B. was admitted to the Holy Order of Deacons.

CONSECRATION.

By the Right Rev. Dr. Hobart, Bishop of the Pro. Epis. Church in New-York. July 29th, St. John's Church, Ogdensburgh, N. Y. was duly consecrated to the Christian worship of Almighty God.

CALENDAR FOR OCTOBER.

1. Nineteenth Sunday after Trinity.
8. Twentieth Sunday after Trinity.
15. Twenty-first Sunday after Trinity.
18. St. Luke, the Evangelist.
22. Twenty-second Sunday after Trinity.
28. St. Simon, and St. Jude, Apostles and Martyrs.
29. Twenty-third Sunday after Trinity.